The Inquirer

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THE WORD AND DEED

ONE of the characteristics of this paper, the oldest dissenting paper in the country, is the continuous religious debate that takes place in it. There is, we trust, much more than the debate, but the latter has been important for a very long time. It is upon what might be called the nature of religious experience. The experience, or its equivalent in intellectual terms, is taken for granted. What is not taken for granted is its expression in religious form; by that we mean the words, orders of worship, statements of belief, and indeed hymns through which the expression is made. The debate takes place for the most part among the members of one community, and it may well be asked why this is so, and since it is a religious community, what purpose the debate can have ?

We want to suggest that there need be no disquiet about it, indeed that it is a contribution of the religious spirit to certain urgencies of truth belonging particularly to this day.

National Occasions

With reluctance an illustration can be used about the nature of those urgencies. And the reluctance can be put aside because it is to be expected that no one will be hurt. A memorial service was recently held in Westminster Abbey for Aneurin Bevan. How right that was. How right it is that at a moment of great mystery the national consciousness should say, " Let us now praise famous men. " And how right to pay the last farewell in terms of ritual, beautiful music and beautiful words. How right, and yet, somehow, how wrong at that particular time. Perhaps the inexpressible had to be expressed somehow, and the Abbey service, within our national religious resources, was the only way to do so. Perhaps it would be best to be silent about it all, but the urgencies of truth within the religious situation today demand something other than that.

Aneurin Bevan was an agnostic, and many of his friends are agnostics. It was all known and accepted, and generosity of spirit included all the facts. But the life of the spirit in terms of public worship, particularly on occasions of national importance, awaits solution. The words, the thoughts, the rituals, do not connect in terms of truth with what many people believe. Perhaps the occasions can silence all questioning and doubt. As long, somehow, the deep welling of the inexpressible takes place that is all that is required. But across the occasions stands the challenge of truth, and that cannot be ignored.

This Is Accepted

Is Westminster Abbey then, it can be asked, no more than a national shrine ? Whatever that may mean. It is much more than that for those who believe what the Abbey traditionally affirms. But today there are many in public life who do not so believe. This in a sense is a new fact, for no criticism is offered of it as there would have been in the past. It is as accepted as the Bishop of Stockwell accepted in his address—and most sensitively—the agnosticism of Aneurin Bevan. The dividing line between belief and what used to be called unbelief is strangely wavering today. And it is right to ask whether this should just be left where it is. Should the great occasions of religious mystery match what is really believed in the heart ?

Finding the Bridge

Perhaps there is no conclusive answer, for " the heart hath reasons of which the reason knows nothing ". But in the secret places of religion today many feel the need for a crusade to find the true bridge between the heart and the mind. In a sense traditional religion outside the Catholic Church is finding its own bridge. Its beliefs are becoming more traditional. All the questions that used to be raised by what was called " modernism " are more or less laid aside, but at the price of deliberately refusing to answer them; and this leaves the way open for the fascinating religion of humanity of a Julian Huxley—and a complete blank for all that was expressed in overtones, wonder, love and mystery at the service at Westminster Abbey.

A religious community cannot allow those overtones, and love and mystery to vanish from its corporate worship. For the majority of the worshippers it is the very heart of the service. They will always remain, and religious experience demands that they shall do so. But there is the task of joining these inexpressible desires of the heart with what is known by the mind. The debate in this paper is partly connected with that. How can the hidden depths that call people regularly to worship be joined to what men now know of history, of the cosmos and the world religions ? Not so long ago the majority of people in this country believed in God, the Devil and a physical Heaven and Hell. The majority of people no longer believe this. But somewhere, even under indifference, there is the longing to believe in something beyond mere material living. There is an invisible life which the service in the Abbey tried to reach.

The Crusade

It is a true crusade to be engaged in genuinely facing the difficulties, and what is more to have the faith courageously to face them. That, we suggest, lies behind the debate. And if it seems a small matter as contrasted with the seeming more impressive displays of religious activity then it is well to remember that religion was not founded in high places but where two or three are gathered together. The secret places are often very secret, but if the history of religion is to be the judge, they reveal their truths.

ALBERT SCHWEITZER

By Hilda Whelan

ALBERT SCHWEITZER needs no introduction. Everyone knows what he has accomplished during his long years of service as healer and teacher at Lambaréné in the district of the Congo.

It is not always realised, however, the difficulties he had in finding his life's work and the obstacles he is overcoming in completing it.

Some people imagine he was one of God's blue-eyed boys. They are under the impression that he heard a distinct call to action in Africa in his early days and after that things went smoothly. This is far from the truth. He had to fight to get to Lambaréné with tooth and nail, and his main adversary was not the devil but organised religion.

Although Albert Schweitzer claims no credit for his stupendous attainments, maintaining rather that he is driven by an inner urge that will not be denied, it cannot be gainsaid that he did not say " no " to the God within him.

Because of this out of the chaos of the primeval forest there is heard a great symphony of achievement and the conductor is Albert Schweitzer.

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Not only does he refuse praise, but he is grateful to have been permitted an outlet for his pent-up passion to serve mankind in a full-time capacity, which privilege he points out in his autobiography is refused to so many other people.

There is no doubt as to that inner compulsion for so great were the odds against his venture that only a man thus compelled would have gone on.

When young he felt no invisible hand drawing him towards service abroad. He merely knew he must dedicate himself to suffering humanity in a direct way. He was willing to work under others if no other means presented themselves, but he felt he could only give of his best if he were personally responsible for a project.

He formed a plan for helping neglected children but his offer to co-operate on a voluntary basis was not accepted by the organisations concerned with such children.

He tried various forms of social service and considered devoting himself to tramps and discharged prisoners, but after working among them for some time he came to the conclusion that such work was best done by organisations.

At last he gave up all hope of finding any sphere of service which would offer him complete freedom.

Then it was he read a compelling appeal for missionaries for the Congo area in a report on the activities of the Paris Missionary Society and he knew his search was ended.

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After much prayer and consideration he felt that although missionaries were asked for the best help he himself could give the people of the Congo would be to become a doctor. He believed that Europeans were not sufficiently concerned about the physical miseries of natives in the virgin forests and that the parable of Dives and Lazarus was particularly applicable.

He was also influenced in his decision by the knowledge that the Society would not be likely to accept him as a missionary owing to his unorthodox religious beliefs.

His decision to qualify as a doctor raised a storm of protest, even his relatives and closest friends proclaiming in unison that others less gifted should go, or if he really felt he must be the one, then why not go as a missionary ? Why choose to study for a qualification that would take years to gain ? Was he deceived in his motive ? Did he really covet more success ? Had he the right to sacrifice his great attainments in the realms of science and art for the ignorant people of the primeval forest ?

Unmoved he began his long and arduous studies and was therefore not so concerned as he might otherwise have been at the controversy arising from his application to join the Congo Mission. Although he was asking only to be allowed to go as a doctor and not a preacher, it was felt by some members of the Society that a mission doctor who had correct Christian love but not correct Christian belief could prove a thorn in the flesh of both the Society and the other missionaries.

Eventually when finally qualified and with sufficient funds collected by him to travel at his own expense and also establish a small hospital at Lambaréné, the Society at last agreed but only on condition that he never preached. This condition was later removed.

It was as he thought when he reached Lambaréné. The obstacles to be overcome by Christian workers in the area were superstition and ignorance. Theology took a decided back place. Only the simplest message could possibly reach the listeners and his brother missionaries welcomed both his healing and his preaching with open arms.

Superstition made itself felt at the start. It was common belief that if someone took over the care of a baby whose mother had died, that person might die also, and before the establishment of the mission thousands of babies had perished. As soon as it was known that canned milk was available at the mission station these motherless babies were brought in to be fed with the result that healing, the work the mission was intended to do, was greatly hampered.

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Then there was the problem of convincing the natives that operations were not always required. Unlike Europeans they yearned to be under the knife. It was the only cure in which they had faith. Clearly if the body were opened up the evil spirit inside could be sent about his business. To the embarrassment of Dr. Schweitzer relatives would determinedly stand over the operating table to make sure he ousted the evil spirit. If no operation were deemed necessary there was always the risk of the patient leaving the hospital in a disgruntled mood without having had treatment.

Little support for the hospital came from the patients themselves in those early days. They had no conception of the meaning of gratitude. In fact, instead of giving a gift to the hospital on recovery, some patients expected Dr. Schweitzer to present them with one seeing that he had become their friend!

A further drawback was the lack of fellow feeling of the members of one tribe for those of another tribe. If in the hospital a man were seriously ill it was essential that the patient in the next bed should be one of his own tribe. If of another, the sick patient could die before the other would lift a finger to help. The lack of a sense of responsibility for a neighbour made life very difficult in an appallingly under-staffed hospital.

In 1914 when the place was looking more like a hospital and some small satisfaction could be derived from this achievement, war came. Albert Schweitzer and his wife, who had worked so valiantly with him as a trained nurse, were interned in Europe and when at long last Dr. Schweitzer returned to Lambaréné it was alone. His wife's health had broken down.

All that remained of the hospital was a small building of corrugated iron and the skeleton of one big bamboo hut. No labourers were available, for the timber trade was again flourishing after the war and was absorbing all possible employees.

Dr. Schweitzer had to alternate between doctor and labourer each day and incidentally try to spur on the feeble efforts of the few helpers he could muster.

Manual labour continues to be a problem. The uneducated have no inclination for steady work and the educated feel they have become too important to do work of this kind. It is hard to overcome this attitude even when a white doctor is doing such tasks himself.

It seemed as if no sooner were conditions back to normal and gradually more staff and supplies were available, than war again interrupted progress.

As soon as Dr. Schweitzer realised its imminence he sent home all the patients who could travel and arranged for enough supplies to withstand a siege. The forces of Vichy actually fought over the village of Lambaréné in 1940. Finally only four nurses remained together with Dr. Schweitzer's two assistants.

There was one bright spot. Mme. Schweitzer managed to get back. She travelled from France and arrived in 1941 to help her husband.

Since then in spite of many obstacles the hospital has gone from strength to strength. The difficulties that remain are generally of a different kind.

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One of them is polygamy—a really serious social problem. It is interwoven with the existing economics and social conditions. Where people live in bamboo huts and women cannot earn their own living, it is essential for women to be married and polygamy is a necessary condition.

As well as this, a mother must suckle her child for perhaps three years for there are no goats nor cows. After the birth a woman lives only for her child. She is a mother, no longer a wife and often goes away and lives with her family the greater part of that time. At the end of three years comes the weaning marked by a festival and a return to her husband. What would happen to the husband if there were no other wives to care for him and the banana plot, a steady source of income? Even if the husband managed to survive the banana plot would not for it is the women who tend it.

Actually women themselves are against monogamy for it would mean the whole of the work of the plantation would fall on the shoulders of the one wife.

Another point is that widows and orphans are provided for under this system. The nearest male relative inherits the dead man's widow and children, although she can later, with his consent, take another husband.

To agitate for monogamy, says Dr. Schweitzer, in his autobiography, is to undermine the whole structure of the society of primitive people. Were it to be enforced, it would still continue but with a difference. The later wives would be illegitimate ones.

It is almost certain, he says, that monogamy will come in its own good time when economic conditions change. Israel is an example of this. Monogamy quietly drove out polygamy as civilisation advanced. In the days of the prophets they were practised at the same time, yet the teachings of Jesus do not even mention polygamy.

It is hard for Europeans to appreciate these facts which must be understood if the work that Albert Schweitzer started is not to be hindered once more by the same kind of people who opposed his acceptance as a doctor for Lambaréné because his views on life were not identical with theirs.

A LAYMAN'S DIARY

July 24 (Sunday). Our new minister will not be with us for a few months yet, and, as one consequence of the pulpit vacancy, I found myself conducting our service tonight. I had only done this once before in our church, and the experience was a salutary one (for *myself*, at any rate). Every member of a congregation should occasionally have the responsibility of taking a service, say once every two or three years. Only in this way can we who sit in the pews come to realise fully what an *effort* it is for a minister to compose two sermons and prepare two services, Sunday after Sunday, year in and year out. In this way, too, one learns to appreciate the value of a quiet "thank you", after the service, and to understand how welcome is the perceptive comment which shows someone has really listened, and has noticed, in a prayer or in the sermon, some passage into which the preacher has put some special thought, or perhaps some deliberate originality of phrase. It is so easy just to sit and take it all for granted.

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July 26. Tonight, on BBC television, we saw the first programme in a promising documentary series, *Crime*, composed and introduced by Christopher Mayhew. Very wisely, as the emphasis of the series is clearly going to be liberal and progressive in its attitude towards the criminal, the first instalment, "*Who Gets Hurt?*" looked unsentimentally at the crimes themselves, and their disastrous effect on the lives of people who are robbed or assaulted. That should disarm the possible criticism (often impulsively voiced) that too much concern is shown for the offender and too little for his victim. The ideal, of course, is to have the appropriate concern for *both*.

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July 27. Stimulated by a suggestion made recently in the House of Lords by the Archbishop of Canterbury, ITV tonight arranged for three MPs to question six editors of newspapers—three dailies and three Sunday papers—under the soothing chairmanship of Lord Birkett. It was most instructive to see and hear these men, who have the job of setting the tone of much of the national Press, and to note the *clichés* and evasions to which some of them resorted when they were asked about recent lapses of taste and failures to achieve balanced reporting of important news. Not surprisingly, the editor of the *Guardian* came out of it very well. The editor of the *Daily Mail* agreed frankly (this was commendable) that he felt that his gossip column—"Paul Tanfield"—had *not* been of the highest standard, but said that that had now been put right. The editor of the *News of the World*, when asked if he was *proud* of his *risqué* articles and disproportionate reporting of "seamy" occurrences, sidestepped the question, and said, rather self-righteously, that it was his "duty" to give the public "the truth"; as though that absolved him from the responsibility for selecting the bits of "truth" he published, which of course it doesn't.

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July 28. BBC television gave us a very good "dramatised documentary", *Point of Return*, about rehabilitation after mental illness. The film brought home the vital need for support and after-care to be available for the patient who leaves hospital before he is completely well again mentally. In this case the patient is an employee in an exporting firm who has a breakdown, and finds, when he gets home after three months' stay in hospital, that he still has to cope with an ambitious and uncomprehending wife, a touchy adolescent son, thoughtless neighbours, and a colleague keenly out to defeat him in the race for promotion in the office.

The story ended on a note of hope, but it left one thinking hard and trying to tie up the loose ends of it in one's own mind, which is no doubt what was intended. The actors' names were not given in advance, so that one was not unduly conscious that it was fiction. The part of the patient was played with remarkable insight, by an actor who was quite new to me. Or so I thought. When the cast's names were flashed on to the screen at the end (with inconsiderate haste, as so often happens), I found that I had in fact seen him three times on the "live" theatre stage in the past twelve months in—*A Taste of Honey* (as Peter), *The Hostage* (Monsieur) and *Humpty Dumpty* (The Wicked Ogre). Nigel Davenport. Such is the power, what one may call of "non-suggestion"—and of good acting.

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Later this evening came a particularly good *Brains Trust* (BBC television), in which Lord James (chemist), Sir George Thomson (physicist) and Dr. W. H. Thorpe (zoologist) dug deep into the problem of the responsibility of the scientist when he sees that a line of research is going to lead to consequences which may well be harmful to mankind. Lord James suggested that for the first time in the history of science "*the pursuit of truth is not necessarily a good*". It may, he said, be the duty of the applied scientist—sometimes even of the pure scientist, since the borderline between them is very "shaky"—to say: "No, I shall not research any further along those lines." A striking remark was made, almost casually, by Sir George Thomson, about the creation of the "raw materials" of the universe. "Any competent designer of Nature", he said, "could have fiddled the constants around to ensure that the hydrogen bomb didn't work." I should like to hear a theologian on that point: Dean Matthews, say, or Canon Raven (or indeed anyone who promised not to give the stock answer that atomic properties were inherently good when God made them, and that only the sinfulness of man has made them dangerous).

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July 30. We don't spend our lives watching television. Gordon has just finished painting his bedroom, most professionally. Jamie is in the middle of an elaborate bus-spotting campaign: today he was out almost from dawn to dusk, returning famished but cheerful, after visiting (on buses only) Alperton, Croydon, Edgware, Finchley, Harrow Weald, Hanwell, Kingston, Southall, Tooting, the City and the West End. All for 2/6, with a "Red Rover" bus ticket. Meanwhile David is teaching himself to cook, and the family is required to subsist, morning, noon and night, on his version of Tomato Fritters. They are very filling.

NEWS FROM THE NORTH

by Keith G. Craney

THINGS ARE QUIET. Gaps—small and large—have appeared in congregations all over the country, Sunday Schools have become sparsely attended, because people are on holiday. In the industrial north the holiday period makes itself strongly apparent through "wakes" weeks, during which a whole town goes on holiday, save for the handful of people left behind to run the place.

A number of Unitarians are finding holiday fun and brotherly fellowship at the Family Holiday Conference, which began during August holiday weekend at Great Hucklow. Even ministers are on holiday—some at the conference, others enjoying themselves elsewhere—at the I.A.R.F. Conference in Switzerland, for instance.

During recent weeks the Manchester District of Unitarian and Free Christian Churches has suffered a drainage of ministers, until there are now only seven, with eighteen churches to look after. This state of affairs has brought about a very busy period for the Manchester lay-preachers, who, in addition to the usual holiday pulpits they visit, now have to deal with all of the churches which find themselves (some for the first time) without a minister at all. There is no help from Unitarian College, either, just now, because all the students are on vacation.

Hence, in many cases, lay-preachers have been called to two pulpits each Sunday (sometimes many miles apart) in order to cope with the unusual rush for their services; for them, at least, things are far from being quiet.

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It is indeed pleasing to know that the idea of the Family Holiday Conference mentioned above has borne fruit. The writer was at Great Hucklow on July 31—the second day of the "great get-together"—when he found everybody in high spirits—cheerful, energetic; in true holiday mood. The second F.H.C. looks like being another tremendous success. Congratulations and best wishes for the future are extended to its originators and organisers.

No doubt a full report on the conference will appear in *The Inquirer* after the serious debating, friendly chatter and holiday fun have all quietened down for another year.

Saturday evening in Manchester (or any large industrial city) is always packed with interest and excitement—providing one knows where to find it.

A few weeks ago the writer (purely in the rôle of casual observer) was walking down the main street, glowing nearly as bright as day with the brilliant lights from shop windows and gigantic flashing neon signs, which help to bring the city alive in a most enchanting "split personality" and almost toy town manner.

People are the most interesting studies, mainly because they are so many and so varied in character, speech and appearance. News vendors and hot-dog fryers, teddies (boys and girls), playboys and models, congregate *en masse* amid the bright lights and the special atmosphere of Saturday night. Excitement was to be found everywhere on that warm July evening: the fire brigade was called out with screaming sirens and flashing blue lights (Manchester has done away with bells); there was a fight, which was interrupted by the police, outside a smokey public-house in a back alley; two cars were involved in a slight argument; yet the strange and interesting thing was that all the world, in a truly nonchalant and devil-may-care fashion, was glibly passing by.

One of the most popular Saturday evening scenes used to be the soap-box pulpits situated on a convenient blitzed site. However, this notorious strip of waste land has evidently provided a free circus for long enough; it is now being built upon, and the poor twentieth-century prophets have been forced into obscurity . . . .

Except an enterprising young Evangelist, who, no doubt having been evicted from his spot, had attached a sandwich board to each side of his motor-scooter, which he was riding up and down the main street. A very good idea, but perhaps it was a little tactless of him in the circumstances to display the quotation "PREPARE TO MEET THY DOOM"

THE GENERAL ASSEMBLY PUBLICITY DEPARTMENT

(Contributed)

ONE of the first jobs undertaken by the Publicity Department was the production of the booklet "Forward Together" in which suggestions were made by which congregations could plan programmes aiming at arousing interest in the Unitarian cause and which might help us reach the goal of "30,000 Unitarians by 1962".

Copies of this booklet went to all churches. Committees were asked to study them. We know that some did. They have told us of their plans and intentions. About others we wonder. If your church has not studied the suggestions in "Forward Together" we urge that it should without delay. Resources may be limited, manpower problems may occasion concern, but every congregation can, if it has the will, make some contribution to this forward movement.

Some churches have realised that a first consideration in a campaign to the "outsider" is attention to the church premises so that they may have an attractive appearance. People do not want to come to churches which are dark, drab and perhaps—dirty. At Hull, for instance, the congregation felt that redecoration of the interior of the church was the first step in their forward movement. The result is that today their church is decorated in light pastel shades, there are rich blue carpets on the floor, and the pews are painted white and have quite a "New England" appearance about them. The whole appearance of Park Street church lends support to the slogan used in its recent campaign: "Unitarianism speaks in the language of our time, to the people of our time, about the problems of our time."

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Lewisham is a church which stands on a busy London thoroughfare where traffic and people are constantly passing. Here the congregation felt that more effective use ought to be made of their notice board space. They had designed special glass cases to take the posters on Unitarian principles issued by

Headquarters and which indicate what a Unitarian stands for. The posters have attracted attention. But Lewisham people did something more. They indicated where Unitarian literature could be obtained. The result has been that passers-by have knocked on the door of the Church House and obtained literature. It is attention to these small matters that counts in winning new support.

At Reading the London District Provincial Assembly has been carrying out an interesting experiment. This church was closed during the war and let to another denomination. About three years ago their lease ran out. The question for the L.D.P.A. was:—Should there be an attempt to re-start a cause or should the building be sold?

The vote went for an attempt to re-start in Reading. All kinds of unexpected difficulties were encountered. But during the past year the District has raised over £760 for repairs to the building and heating equipment. A special series of fortnightly meetings on " My Faith; what it means to me ", in which men of varied religious beliefs have participated, has attracted attention and brought visitors to the church. Some of these visitors attended the series with regularity. At the service held in the church on the last Sunday in June a number of the new friends gained through the meetings attended for the first time. Here was a worshipping congregation of seventeen. The pessimist may say " not a lot " but if similar efforts were pursued at many places, and if churches combined for such efforts as they have done so successfully in Bolton in the last year, the picture of the Unitarian map in Great Britain would slowly change.

The cause is re-established at Reading today because of the all-out effort of the District Association, ministers and layfolk who have generously given of both money and service. At Reading it is realised, as indeed it is at Bolton, that an occasional, sporadic campaign is of no use. In the Bolton District five churches combined in a united campaign, including a parade of cars round the town bearing Unitarian slogans, special Sunday and week-night services and meetings centring on each of the churches in turn. The Bank Street Church was beautified in a way comparable with the redecoration at Hull. There must be continuity. Everything must be carefully planned. The programme must run for a definite period, and the successful elements must be built in to the regular life of the church.

Out of the records of the Publicity Department many more instances of this kind of activity could be cited. The concern at this moment is to emphasise these points to all our churches and to confirm again that the Department is ready always to give help and advice to those congregations who are alive to the need for a forward movement.

A PLEASANT INTERLUDE

On July 13th a group of distinguished Unitarians including the President and five of his predecessors in that office met at the Public Entrance to the House of Commons shortly after noon and were received by the Rt. Hon. J. Chuter and Miss Ede and conducted to a private room. They were later joined by a number of Members of Parliament and Lord Pethick-Lawrence. The M.P.s. were Miss Harriet Slater, the Rev. R. W. Sorensen, Colonel G. Wigg, Mr. Hector Hughes, Q.C., all Unitarians, and the Rev. Llywelyn Williams, a Welsh Congregationalist educated at Carmarthen. The gathering was generously invited by Mr. Ede to honour at a luncheon the distinguished American minister, Dr. Preston Bradley, who year after year visits these shores and preaches in several churches both in this country and Ireland, and who has just completed forty-eight years as minister of the People's Church of Chicago. Dr. Bradley was accompanied by his sister, Mrs. Judson, making her first visit to Europe.

The health of the guest of honour was proposed in a delightful little speech by Mr. Ede. Dr. Bradley graciously replied and said how the occasion would long live in the memories of his sister and himself. The President, Mr. A. L. Blake, then thanked our host and the party broke up, many having to hurry off to be at the Council Meeting that afternoon.

This was one of those happy informal occasions which are done so well and prove so successful because of the graciousness all of us have come to associate with Mr. Ede. There was time for short chats with our Unitarian Members of Parliament, for an excellent lunch and for short and apposite speeches. Gracious living is still possible even in these hurrying days when an elder statesman decides to entertain his friends.

J.K.

A NEW LIBERAL CHURCH

In the July issue of his church magazine, the retiring minister of the City Temple, Dr. Leslie Weatherhead, informs his congregation that his successor's theological position is more orthodox than his own. The inference is that by the autumn, when the new minister takes up his appointment, the last vestiges of the City Temple's liberal tradition will have disappeared.

That there is now a greater need than ever for an outpost of liberal religion in the centre of London was suggested at a reception held on 20th July at Essex Hall. The purpose of the reception was to announce the opening in October of the Strand Unitarian Church. Sir Adrian Boult, president-elect of the new congregation, gave a characteristically gracious welcome to the many guests ; the greetings of the G.A. were conveyed by the Rev. Kielty ; and the two honorary ministers of the church, the Rev. Robert Tayler and Dr. Jeremy Goring, spoke of their hopes and plans for the future. After the Dowager Countess of Mayo, speaking on behalf of the guests, had moved a vote of thanks to Sir Adrian, the meeting closed with a short devotional epilogue.

To some of those present it may have seemed that this new liberal venture was beginning on a rather conservative note. As one visitor from Honolulu commented after the meeting : " You fellows make more references to God in the course of a single evening that we do in the course of a whole year ". Be that as it may, the literature introducing the new fellowship makes it clear that this is a church not only for convinced theists but for all who are seeking the way of more abundant life.

News Review

THE MINISTERIAL FELLOWSHIP

" Religious Liberalism will come back to its own "

The 61st Annual Meeting of the Ministerial Fellowship was held on July 6th in Cross Street Chapel Committee Room, Manchester. Opening Devotions were conducted by the Rev. C. H. Bartlett and, in the course of the business which followed, a silent tribute was paid to three deceased members, and seven new members were elected. The Annual Report and Statement of Accounts were accepted and the Rev. Principal L. A. Garrard was warmly elected President for 1960-61. The existing officers, the Rev. Albert Smith as Secretary, the Rev. W. H. Condell as Assistant-Secretary, the Rev. C. G. Bolam as Treasurer and the Rev. A. L. Farlow as Conference Secretary, were all re-elected. Two Committee vacancies were filled by the appointments of the Revs. M. Johnson and C. H. Bartlett, whilst a third vacancy which occurred during the meeting was left with the Committee to fill at a later date. Some discussion took place on the advisability of reducing the number of Committee members, but finally it was unanimously agreed that the Committee should remain at its usual strength. Once again it was the express wish of the members that the Fraternal Greetings of the meeting should be sent to those indisposed members and to those brethren serving overseas.

Following his election to office the Rev. Principal Garrard delivered his President's Address on the subject of " Theological Gamesmanship ", a phrase he employed to describe much religious apologetic in these days which was open to suspicion because of the methods used and the line of argument adopted not merely by the champions of the new orthodoxy but also by some claiming to be modernists and liberals. This tended to affect adversely our own liberal, Unitarian position but, said the speaker, so long as we are alive to the danger of losing the best and deepest insights of our liberal heritage, religious liberalism will come back into its own. In concluding he affirmed, "When I declare my belief that Liberal Christianity is true, I mean that it seems to me to make better sense of the whole of my experience than any alternative view. It is also more easily capable than most of adjusting itself to changes in our factual knowledge which are quite different from the winds of fashion."

An interesting meeting was brought to its close by the members making their way for the arranged annual lunch at a near-by cafe and the continuance of the fellowship it afforded.

MY MELBOURNE VISIT

(The following is an account given by the Rev. Colin Gibson in the Adelaide calendar.)

I have just come back from a week in Melbourne. I went there to give the Charge to the Congregation at the Induction of the Rev. Tom Wardle to the ministry of the All Souls Unitarian Church, Melbourne. That was a successful occasion. There were about 60 present auguring well for the future. A tape recording was taken of the service. The All Souls Congregation came into being after the loss to the Unitarian Church of the Congregation worshipping at Melbourne Unitarian Church eleven years ago. Great courage was shown by the Rev. William Bottomley in starting all over again, after seeing his work of years undone. Thanks to him, there is still a Unitarian Congregation in Melbourne, cherishing the freedom of the mind and spirit and joining in the worship of God.

A bequest was left them by one of their number, making possible the purchase of a Manse at a cost of £5,000, at Parkdale out on the Frankston line, near the beach. Also left to them was a good block of land on the Peninsula, ideal for a future Camp Centre. This bequest made possible the invitation to Mr. Wardle and his family to come to Australia.

There is as yet no Church building, and distances in Melbourne are even more difficult than here to traverse, but there is a good and willing Congregation, forming the nucleus of a still larger one. Some of the possible new members are one-time Adelaide Unitarians.

Mr. Wardle will hold a combined ministry of the All Souls Unitarian Church and the Seaford Community Church.

The Suggestion came from The Rev. Magnus Ratter

(The following appeared in "London, Day by Day" in the Daily Telegraph of August 1st.)

"News of an unusual arrangement to meet extreme views in South Africa reached me yesterday from Cape Town.

From this week two completely opposed newspapers have decided to publish each other's leading articles as a regular feature.

The newspapers are the Cape Times, probably the most outspoken of all newspapers in the Union against the Government's race and republican policies, and Die Burger, published in Afrikaans.

Die Burger is and always has been a Nationalist party newspaper and supports enthusiastically both apartheid and republicanism.

For years both newspapers have been at each other's throats on most matters of public policy. The suggestion of exchanging editorials came from the Rev. Magnus Ratter, pastor of the Free Protestant Unitarian Church."

The Rev. Magnus Ratter's Farewell to Capetown

(The following farewell letter is taken from the Cape Town calendar.)

It is with sharp regret that my wife and I have decided we will return to the ministry in England. As it is not always the insensitive who smile at a ship farewell let us but briefly say our reasons have twenty little fingers, twenty little toes.

Let this suffice for our going; we do not wear our hearts upon our sleeves. Be assured it is not political for I have ever instructed that to be Liberal is to be liberal toward The Nat as well as liberal toward The Liberal. In all times, in all lands, the spirit is greater than the party.

A kindly Nat is better than a bitter Progressive: though I would deem a kind Progressive as more near to tomorrow. But the kind heart is more important than the prophecy.

This Church has had, be statistics true, two-thirds the best years of a parson's life. We have lived quietly in your midst: Our Church has prospered in modest manner; our members have met political change, have met sunshine or death, and I have been privileged to share much of it with you.

You have been very nice to my wife, to my girlies, and to me. I thank you, deeply. We have had no quarrels. Eleven years I have been with you. The men eleven years older, the women five years wiser, this is the miracle I have shared with you.

And now the hour of final compliments is near. My wife sails early August; I sail somewhat later. I hope you will come to church before I go not only to wish me well, but to aid Our Church by your presence.

We will not meet again this fair side of sunshine; my bank account will not swim so far. Yet I will often think of the friends in CapeTown, one of the fair cities of this lovely earth.

May your eager work greatly prosper Our Church. May God Eternal bless you with health, content, laughter, till long hence we are granted quiet painless sleep, leaving to our loved ones much that is fair and good.

Though my wife and I address you as Our Church we will remember you by your name.

Unitarian Minister attending Tokyo Peace Conference

The Rev. Stephen H. Fritchman, minister of the First Unitarian Church of Los Angeles since 1948, former editor the Christian (Unitarian) Register, left on July 29th for Tokyo to attend the Sixth Japanese Conference Against Atomic and Hydrogen Bombs being held August 2nd-9th, with delegates from many Asian countries in attendance.

Mr. Fritchman, who attended the Stockholm meeting in May, 1959, of the World Council of Peace, will participate in the sessions as an observer from the First Unitarian Church, and a delegate of the Unitarian Fellowship for Social Justice. He will also address Unitarian groups in Honolulu and Tokyo. He plans to visit Hiroshima August 10th and lay a wreath on the mass grave of victims of the August, 1945 bombing of that city.

A Message from the Oldest Member

Billingshurst.—On Sunday, 17th July, the 206th Anniversary of the church was celebrated. Services were held morning and evening, conducted by the Rev. H. Stewart Carter of Cambridge.

A large congregation was present including members from Worthing, Horsham, Ilford, Croydon, Godalming, Woking and Windlesham, as well as the full strength of Billingshurst. Sixty people enjoyed luncheon and tea served in the Women's Hall, opposite the Chapel, and prepared by the ladies of the Billingshurst Congregation.

Fraternal greetings were conveyed by several of those present, including a message from the oldest member, Mrs. Margaret Marten, who is 96 years old.

Mr. R. D. Marten, and Mrs. D. M. Evershed, officiated at the organ morning and evening respectively. After the sermon at the evening service, a solo, "O rest in the Lord", was beautifully rendered by Mrs. Wendy Evershed. A very happy day was enjoyed.

Correspondence

Letters should be addressed to the Editor, "The Inquirer" 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Theism and Humanism

SIR,—I have always thought of our movement as a twofold bulwark against the irrational and often cruel dogmas of orthodoxy and the aridities of materialism. But now it seems that one side of this bulwark is breaking down, and that the movement is in danger of being flooded by a non-theistic humanism, and presumably, ultimately, by atheistic materialism.

And this because the theists (the original Unitarians) are so obsessed by certain ideas about the application of freedom and toleration that they refrain from pressing their faith for fear of offending their humanist brethren!

Could there be any better illustration of mistaking the means (freedom) for the end (a reasonable faith)?

Of course freedom and toleration are necessary virtues—of course we want everyone to think for himself and work out his own faith—and of course we must be tolerant even to the intolerant. But should we think it intolerant if a member of the liberal party were gently to suggest to a fellow member who was engaging in conservative or communist propaganda that his proper place was in one of the other parties? And are we going to get anywhere with the people who are

(continued on page [illegible])

THE CALENDAR OF THE CHURCHES

SUNDAY, AUGUST 14th, 1960

Aberdeen, Unitarian Church, Skene Street, 11 and 6, Rev. W. B. Taviner
Aberystwyth, New Street Meeting House, 11, Rev. Aubrey J. Martin.
Altrincham, Dunham Road Chapel, 11, Mr. David Exley, 6.30, Mr. Leonard Smith.
Ainsworth, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. Gill.
Astley, Unitarian Chapel, Manchester Road, 6.30, Supply
Bath, Trim Street Chapel, Unitarian, 11, Rev. [illegible]
Belfast, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. Agnew
Belfast, First Church, Rosemary Street, 11.30, Mr. James McCormick
Bessels Green (nr. Sevenoaks), Unitarian Church, 11, Mr. G. E. Prentice
Billingshurst, Free Church, High Street, 11, Rev. F. [illegible]
Birkenhead, Unitarian Church, [illegible] Road, 6.30 (August 21), Mr. E. T. Williams
Birmingham, Church of Messiah, Broad Street, 11 and 6.30, Rev. Gordon Stuart
Birmingham, Waverley Road, Church and Hurst Street Mission, Small Heath, 6, Dr. D. C. [illegible]
Blackpool, North Shore, Dickson Road, 10.45 and 6.30, Mr. E. A. West
Blackpool, South Shore, Lytham Road, 11 and 6.30, Mr. Frank Lowe
Bolton, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. D. Dunkley
Bolton, Unity Church, Deane Road, 10.30 and 6.30, Supply
Bolton, Walmsley, 3, and Halliwell Road, 6.30, Rev. Kenneth Wright
Boston (Lincs.), Unitarian Chapel, Spain Lane, 6.30, Rev. Henry Hall
Bournemouth, Unitarian Church, West Hill Road, 11, Rev. H. Crabtree
Bradford, Broadway Avenue, 3.15, Mr. W. C. Davies
Bradford, Town Hall Square, 10.45 and 6.30, Rev. Frank A. Bullock
Bridgwater, Christ Church, Dampiet Street, 3, Sunday School, 6.30, Rev. Wm. Millar
Bridport, Unitarian Chapel, 11, Rev. G. Randall Jones
Brighton, Christ Church, Unitarian, New Road, 11 and 6.30, Mr. C. S. Dence
Bristol, Lewin's Mead Meeting, 6.30, Rev. R. Nicholson
Bristol, Oakfield Road, 11, Mr. R. L. Nicholson, 6.30, Mr. J. B. Magee
Bury, Bank Street, 11 and 6.30, Rev. F. M. [illegible]
Cambridge, Memorial Church, Emmanuel Road, 11, Dr. E. A. Wrigley
Cardiff, The West Grove Unitarian Church 3.30 (Welsh) and 6.30, Rev. Roy John
Chatham, The Church of the Great Companions, Hammond Hill, 3, Mrs. Inez [illegible]
Cheltenham, Bayshill Unitarian Church, Royal Well, 11, Sunday School, 6.30 Rev. James M. Quinn
Chester, Matthew Henry's Chapel, Trinity Street, 11, Miss Wragg, 6.30, Rev. E. H. Shaw
Chesterfield, Elder Yard Chapel, 10.45 and 6.30, Rev. A. W. Vallance
Chowbent Chapel, Atherton, 10.45 and 6.30, Rev. Kenneth Twinn
Coventry, Great Meeting House, Holyhead Road, 11 and 6.30, Rev. E. H. Morris
Crewe, Free Christian Church, Beech Street, 6.30, Supply
Crewkerne, Unitarian Church, Hermitage Street, 11, Mr. K. Nelson, 6.30, Mr. Owen
Croydon, Free Christian Church, Friends Road, 11, Rev. J. P. Chalk
Denton, Wilton Street Chapel, no Service
Derby, Friar Gate Unitarian Chapel, 6.30, Mrs. M. E. Gregory
Ditchling, Old Meeting House, 10.45, Rev. Basil Viney.
Doncaster, Free Church, Hall Gate, 11 and 6.30, Rev. Alec L. [illegible]
Dover, Adrian Street, Unitarian Church, 11, Sunday School, 6.30, Rev. P. C. [illegible]
Dublin, Stephen's Green, West, 11.30 and 7.30, Rev. E. Savell Hicks
Dudley, Old Meeting House, Wolverhampton Street, 11 and 6.30, Rev. Norman [illegible]
Dukinfield, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. S. P. [illegible]
Dundee, Unitarian Church, 21, Constitution Road, 11, Mrs. G. D. [illegible]
Edinburgh, St. Mark's Church, Castle Terrace, 11, Rev. Bruce Findlow
Exeter, George's Chapel, South Street, 6.30, No Services during August
Gee Cross, Hyde Chapel, 11 and 6.30, Rev. J. Harry Smith
Glasgow, St. Vincent Street, Unitarian Church, 11, Supply
G[illegible], [illegible] Street, 2, Sunday School, 10.45 and 6.30, Mr. Derek Hall
Gloucester, Barton Street, 3, Rev. James M. Quinn
Godalming, Meadrow Chapel (Farncombe), 6.30, Rev. G. [illegible] Booth
Guildford, Ward Street Church, 11
Hale Chapel, Hale Barns, 10.45, Mr. F. G. [illegible], 6.30, Rev. T. W. [illegible]
Halifax, Northgate End, 10.45, Supply
Hastings, Free Christian Church, South Terrace, 11 and 6.30, Rev. [illegible] Hilton
Hinckley, Great Meeting, Baines Lane, 11 and 6, Rev. E. A. Davies
Horsham, Worthing Road, 11, Rev. J. [illegible] Hall
Huddersfield, Fitzwilliam Street, No Service
Hull, Park Street Church (Unitarian), 6.30, Rev. [illegible]
Kendal, Market Place, Unitarian Chapel, 6.30, Rev. [illegible]
Kidderminster, New Meeting House, 11 Mr. S. H. Jones and 6.30, Women's League
Knutsford, Brook Street Chapel, 11 and 6.30, Rev. Albert Smith
Lancaster, St. Nicholas Street Church, 6.30, Supply
Leeds, Mill Hill Chapel, City Square, 10.45 and 6.30, Rev. J. S. Patrick
Leicester, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. Walton
Leicester, The Great Meeting, East Bond Street, 11 and 6.30, Rev. John Kielty
Lewes, Westgate Chapel, 11, Mr. L. [illegible]
Lincoln, High Street, Unitarian Chapel, 6.30, Rev. R. W. [illegible]
Liverpool, Ancient Chapel of Toxteth, 11 and 6.30, Dr. F. N. [illegible]
Liverpool, Bootle Free Church, 11, Rev. C. A. [illegible]
Liverpool, Domestic Mission, Mill Street, 6.30, Rev. J. Kent [illegible]
Liverpool, Gateacre Chapel, 11, Mr. G. [illegible], 6.30, Mr. J. C. [illegible]
Liverpool, Hamilton Road, Everton, 3, Sunday School, 6.30, Rev. C. A. [illegible]
Liverpool, Hope Street, 6.30, Rev. A. [illegible]
Liverpool, Ullet Road, 11, Rev. J. Kent [illegible]
London, Bell Street, Edgware Road, 6, Mr. [illegible]
London, Blackfriars Mission and Stamford Street Chapel, 6.30, Mr. John [illegible]
London, Brixton, Effra Road, 11, Rev. E. G. Lee
London, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. [illegible]
London, Forest Gate, Upton Lane, 6.30, Supply
London, Golders Green, Hoop Lane, 6.30, Mr. A. E. [illegible]
London, Hackney, New Gravel Pit Church, Chatham Place, 11 (Family Service), Rev. E. E. [illegible]
London, Hampstead, Rosslyn Hill, 11, Rev. R. W. [illegible]
London, Highgate Hill, Unitarian Church, 11, Rev. R. H. [illegible]
London, Ilford, High Road, 11 and 6.30, Rev. T. E. [illegible]
London, Islington, Upper Street, 6.30, No Services during August
London, Kilburn, Unitarian Church, Quex Road, 11, No Services during August
London, Lewisham, Unitarian Church, High Street, 11, Rev. J. [illegible]
London, Newington Green Church, [illegible] Green, 6.30, Rev. T. L. Evans
London, Richmond Free Church, Ormond Road, 11, Mr. [illegible]
London, Stratford, West Ham Lane, Unitarian Church, 11.15, Children's Church, 6.30, Rev. J. [illegible]
London, Wandsworth Unitarian Church, East Hill, 11, Mr. A. Douglas [illegible] (also 6.30, 1st Sunday in the month)
London, [illegible] Unitarian Church at Highgate Hill Unitarian Church, 1st and 3rd Sundays, 3, Rev. T. L. Evans
London, Wood Green, Unity Church, Newnham Road, 6.30, Dr. Dorothy Tarrant
Lytham St. Annes (Ansdell), Channing Road, 11, Rev. R. W. [illegible]
Macclesfield, King Edward Street, 10.45 and 6.30, Mr. Percy Jones
Maidstone, Unitarian Church, Market Buildings, 6.30, Mrs. Muriel Hilton
Manchester, Blackley, Unitarian Chapel, Chapel Lane, 6.30, Supply
Manchester, Cross Street Chapel, 10.45, Rev. F. [illegible], 6.30, Rev. F. Kenworthy
Manchester, Failsworth, Dob Lane Chapel, 10.45 and 6.30, Supply
Manchester, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. Donald Mills
Manchester, Monton Church, Eccles, 10.45, Mr. F. Johnson, 6.30, Mr. W. Higham
Manchester, Pendleton Unitarian Cross Lane, 6.30, Supply
Manchester, Platt Chapel, Rusholme, 6.30, Miss F. J. Humphrey
Manchester, Renshaw Street Mission, 6.30, Supply
Manchester, Stand Chapel, Whitefield (August 21), 10.45 and 6.30, Rev. Sydney H. Knight
Manchester, Wilbraham Road, Chorlton-cum-Hardy, 11, Supply
Manchester, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Rev. John Gill
Mansfield, Old Meeting House, 10.45 and 6.30, Rev. Kenneth Sherratt
Marple, Unitarian Hall, 31, Stockport Road, 11 each Sunday
Middlesbrough, Free Christian Church, 6.30, Rev. Lawrence Hallworth
Middleton, Old Road Chapel, 3.15, Supply
Newcastle-on-Tyne, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. John Paton
Newchurch (Rossendale) Bethlehem Unitarian Church, 10.30 and 6, Rev. John Mather
Newport, Isle of Wight, High Street, 6.30 (also 11, 1st Sunday in the month), Rev. W. J. Carter
Northampton, Kettering Road Church, 6.30, Rev. H. L. Short
Norwich, Octagon Chapel, Colegate, 11, Rev. J. A. Kennedy
Nottingham, High Pavement Chapel, 10.45 and 6.30, Rev. Constance Harris
Oldbury, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. Harold A. Gore
Oldham, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. Nuttall
Oxford, Manchester College Chapel, 11.30, no Service
Padiham, Nazareth Unitarian Church, Knight Hill, 10.30, Miss C. Thompson, 6, Mrs. L. Proctor
Park Lane Chapel, nr. Wigan, 11 and 6.30, Rev. Gordon L. Clarke
Plymouth, Unitarian Church, Notte Street, 11 and 6.30, Rev. J. R. Blackburn
Poole, Unitarian Church, Hill Street, 11, Junior Church, 6.30, Rev. J. W. [illegible]
Portsmouth, John Pounds Memorial Church, High Street, 11, Junior Church, 6.30, Rev. John [illegible]
Preston, Unitarian Chapel, Church Street, 6.30, Mr. J. [illegible]
Ringwood, Hants, The Meeting House, 6.30, Rev. Francis Terry
Rivington Chapel, nr. Horwich, Lancs., 3, Rev. R. J. Pritchard
Rochdale, Blackwater Street, 10.30 and 6, Rev. F. W. [illegible]
Rotherham, Church of our Father, 10.45 and 6.30, Rev. Eric Phillips
Sale, Atkinson Road, 11, Rev. John Gill
Scarborough, Unitarian Church, Westborough, 6.30, Rev. W. T. Wilkins
Sheffield (Attercliffe), 6.30, No Service
Sheffield, Fulwood Old Chapel, 11, Supply
Sheffield, Unity Church, Crookesmoor Road, 11, Rev. T. H. Jones
Sheffield, Upper Chapel, 11 and 6.30, Rev. G. Stanley Whitby
Shrewsbury, High Street, Unitarian, 11, Rev. A. H. Lewis
Sidmouth, Old Meeting, Unitarian, High Street, 11 and 6.30, Rev. H. Whitaker
Southampton, Church of the Saviour, London Road, 6.30, Rev. Lawrence Redfern
Southend-on-Sea, Darnley Road, 6.30, Mr. A. G. Tarrant
Southport, Portland Street Church, 11 and 6.30, Supply
Stockport, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Supply
St. Helens, Corporation Street, 6.30, Supply
Stockton-on-Tees, Wellington Street, 6.30, Rev. A. D. Williams (also 11, Second Sunday in the month)
Stourbridge, Presbyterian Unitarian Chapel, 11, Rev. C. [illegible]
Swansea, Unitarian Church, High Street, 6.30, Rev. L. Baker Short (also 11, First Sunday in the month)
Swansea, [illegible] Free Christian Meeting House, 11, Rev. L. Baker Short
Swindon, [illegible] Hall Road, 6.30, Mr. Franklyn [illegible]
Taunton, Mary St. Chapel, 11, Rev. Wm. Millar
Tenterden, Old Meeting House, Ashford Road, 6.30, Rev. G. [illegible]
Todmorden, Unitarian Church, 10.45 and 6, Mr. A. Greenwood
Torquay, Unity Church, off The Terrace, 11, Rev. [illegible]
Trowbridge, Conigre Unitarian Church, 6, Rev. S. [illegible]
Wallasey, Memorial Church, Manor Road, 11, Rev. E. H. Shaw, 6.30, Mr. D. T. Williams
Walsall, Unitarian Free Church, Stafford Street, 11, Rev. R. J. Williamson, 2.30, Sunday School
Warrington, Cairo Street, 10.30 and 6.30, Rev. Eric Wild
Warwick, Unitarian Chapel, High Street, 7, Rev. H. [illegible]
W[illegible], Friends' House, Church Road (by permission), 7.30 (last Sunday in the month)
West Bromwich, Lodge Road, 11, Children's Church, 6.30, Rev. R. J. Williamson
West Kirby, [illegible] Gardens, 11, Rev. Maurice [illegible] (also 6.30, First Sunday in the month)
Whitby, Flowergate, 2.30, Rev. W. T. Wilkins
Whitchurch, [illegible], 10.45, Rev. A. B. [illegible], [illegible] 6.30, Rev. A. B. [illegible]
York, St. Saviourgate Chapel, No Service
The National Unitarian Fellowship provides for those unable to attend a Unitarian Church. For information write to the Secretary, N.U.F., Essex Hall, 1-6 Essex Street, Strand, London, W.C.2.

AUSTRALIA

Adelaide, Unitarian Christian Church, Wakefield St., 11 and 7, Rev. [illegible]
Melbourne, Unitarian Church, Cathedral Place, C.2. Unitarian Half-Hour broadcast, 4.25. Services: 4 p.m. second Sunday in each month, Evening 7 p.m. Rev. V. James
Perth, Western Australia, Unitarian Free Christian Fellowship, Rev. R. H. [illegible], 102, [illegible] Street, Scarborough, West Australia.
Sydney, New South Wales, Unitarian Church, 15, Francis Street (off College St.), 7.15, Rev. D. W. [illegible], Manse Telephone [illegible]
Unitarian Fellowship of Australia, 1 [illegible] Alley, Melbourne, C1. Minister: Rev. T. M. Watson. Meetings as advertised.
[illegible] Community Church, Austin Road, Seaford (Vic.). S.S. weekly at 10 a.m. Public Worship, fortnightly, 2.30 p.m. Minister: Rev. T. M. Watson

CANADA

Montreal, Church of the Messiah, Sherbrooke Street West and Simpson Street, 11, Supply
Toronto, First Unitarian Church, 175 St. Clair Avenue West, 10.30, Rev. [illegible]
Vancouver, B.C., Unitarian Church of Vancouver, 1,550, Tenth Avenue West, 11, Rev. A. P. [illegible]

NEW ZEALAND

Auckland, Unitarian Church, Ponsonby Road, 11 and 7, Mr. M. J. [illegible]
Wellington, Service suspended—Enquiries—Miss [illegible], Tel. [illegible]

SOUTH AFRICA

Cape Town, Hout Street, 11, Sunday School: 7, Service, Rev. [illegible] C. [illegible]

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(continued from page 558)

discontented alike with orthodoxy and materialism if we become afraid of talking about God, prayer or immortality?

It is a pity that the word humanism has been so twisted from its original meaning that it is now used to cover anything from an evaporated theism to a dogmatic materialistic atheism.

No one wants to exclude the reverent agnostics; but they would not be offended by references to God or to the Eternal Verities.

Yours, Basil Viney.

Lewes.

Virtues and Vices

Sir: A man who gives prominence to his own shining virtues is on the way to losing them; they may easily turn into poisonous imitations. This well-established personal truth has also a corporate relevance. Of course it is right that we should, individually, appreciate other people's virtues, inside as well as outside our denomination. But if we Unitarians get together to proclaim our joint possession of the virtues which Miss Beard ascribes to us, we shall do grave harm to ourselves, and no good to other people. There is greater profit in attending to Philip Hewitt as he helps us to recognise our faults and understand why we are often such unconvincing representatives of the faith which we profess.

Ringwood.

Yours, Francis Terry

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Miscellaneous

A holiday for two or three weeks is offered at Champney House, Pembury Road, Tunbridge Wells, by John E. Champney's Trust. The Home is endowed by the Trust so that the charge is reduced to 4½ guineas a week. Teachers, Nurses, Ministers of Religion and other persons in active life, especially younger people are invited to apply for particulars to the Warden at the above address.

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Death of the Rev. W. J. Carter

We regret to report the death of the Rev. W. J. Carter of Newport, I.W., which took place peacefully on the morning of Friday, August 5th.

Sudden Death of the Rev. Wilfred Waddington

Soon after the news of the death of the Rev. W. J. Carter reached this office came the news of the sudden death of the Rev. Wilfred Waddington, District Minister of the London District. He died suddenly on the morning of August 6th. The whole London District will be stunned by this tragic news.

THE INQUIRER

All letters and manuscripts for the Editor must reach him not later than Saturday morning for publication the next week. All communications must be accompanied by the name and address of the sender.

Subscription Rates: £1 6s. 6d. per annum (post free).

Those having any difficulty in obtaining copies of the paper should communicate direct with the publisher.

Address: 14 Gordon Square, London, W.C.1.
TEL.: EUS 7556 Editorial: EUS 2012.

Deaths

Waddington: On August 6th, suddenly at his home, 49 COLIN DEEP LANE, LONDON, N.W.9. Rev. Wilfred, London District Minister, beloved husband of Kathleen and father of MAUREEN and GILLIAN

John Sidney Pugsley

Trim Street Unitarian Church, Bath has suffered a serious loss in the passing of one of its oldest and most devoted members, Mr. John Sidney Pugsley, who died on July 25th. As the head of an old-established firm of bootmakers, he was well known in the town, and the very large congregation which assembled to do honour to his memory at the funeral service on July 29th was a striking tribute to the deep esteem in which he was so widely held. The service was conducted by the minister, the Rev. Sidney Spencer, who spoke of Mr. Pugsley's unobtrusiveness as the expression of a profound humility and an inner quietude of spirit. He was a man, Mr. Spencer said, of great energy and of great sensitiveness and great warmth of feeling. He was a trustee of Trim Street Chapel and a loyal supporter of its services. He belonged to the great succession of men and women who are the real strength of the Unitarian movement—who have combined the fullest freedom of thought and inquiry and the largest measure of tolerance and charity with the strongest devotion to the essentials of Christian faith. Trim Street Chapel will miss his presence and support for many a day.

S.S.

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